1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

226 782 of the god and placed in the god house. These prayers for good luck survive today in the prayer meetings that are held in the several villages before the fleets set out for a fishing contest and in the prayers that are said at sea before the first line is thrown overboard. In the story of Pania (1) a fisherman gives some fish to his god after returning from an expedition, in order to thank him for his services. Informants were unable to state whether this was a common custom in former days.

226 304 784 A curious story is that of the man Taewa who became a successful fisherman even though he did not observe any of the fishing tapus:

> Taewa tried many times to be a good fisherman, but without success. Disgusted with himself after many years of effort, he decided that the only way to improve his fortune was to circumcise himself. He was the first and only Pukapukan man to do this. With a clam shell, he made a longitudinal slit in the foreskin, then slashed the skin till it hung in tatters. The wounds healed, and ever after Taewa had good luck in fishing. So fortunate was he that he could afford to disobey all the fishing tapus without suffering any penalties from the gods. He named the Black Nebula below Crux, Te Puniwi, because the shape of the nebula reminded him of the shape of the *puniwi* fish. Some say that Taewa was protected by a spirit in this nebula when he broke tapus, though none knows how this protection was exercised. Others say his luck was due to the fact that he always fished when Te Puniwi rose above the horizon and not at any other time. None could explain the effect of his voluntary circumcision upon fishing luck.

225 776 There was no method of catching whales. When a whale was stranded on the reef, a call was sent through the three villages. The women rushed off to the talo beds to bring back talo which they prepared for the men who went to cut up the animal. The work of cutting up was supervised by a priest of Te Maungatu, the god who was supposed in some ill-defined way to control the stranding of whales. The blubber was divided among all the 237 people of the island. The vertibrae were used as seats; no use seems to have been made of the whalebone.

SIMPLE METHODS

226 Ill-defined methods of fishing—stone throwing or stone clubbing, stepping on fish, hand scooping, and hand flipping—are employed only incidentally to other activities.

> Stone throwing (*kaau ki te vaato*) or stone clubbing (*pato ki te vaato*) is performed by a man walking through the lagoon shallows who sees lagoon fish near by, often sleeping undisturbed at his approach. Fish killed by this method are yellow mullet, rock groupers, parrot fish, and flounders.
>
> When a man fishing other lagoon fish comes across a flounder resting on the bottom, he makes a quick jab with his foot to pin down the fish, then picks it up, and kills it by biting it behind the head.
>
> If a man sees a fish resting close by but can not find a stone or stick with which to kill it, he approaches quietly and, quickly dipping his hands into the water, scoops the fish onto the beach. This method is often successful with *tamuyei*, *tapangore*, *tautau-*

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226 Three methods are employed to catch *kaveu*:

The first method is *lamalama kaveu*. A lighted torch is thrust into the crab hole. The torch smoulders and the smoke forces the crab from its second hole, when it is promptly caught. In the second method (*yokayoka kaveu*) a pointed stick is thrust into the ground or into holes to locate the crab. The hand is then put down into the hole to draw out the crab. The third method is *wakapoo kaveu*. Coconut gratings are toasted over a fire until they become highly odorous and are then placed in the bush to attract the crabs. A few hours later a man visits the place and picks up the congregated crabs.

Crab hunting and killing is *uuli tupua*. The crab is picked up by the shell and, with a quick twist, the head is bent back from the mandibles and broken off. It is prepared for eating by roasting.

252

Bird Catching

223 Of old, birds were caught principally for food, though the feathers were
237 used secondarily as decorations for the hair and for the malo made of sennit. Today feathers are used as flies in fishing.

Birds are part of the reserve land foods and are tapu for most of the
422 time. A decision to lift the tapu is announced to the people by the guards.
621 The young men communally gather the birds which are divided among the people of the village. Small land birds are occasionally caught privately.

223 All birds are considered a great delicacy, but the young *lakia* bird is
223 preferred. The owner of a new canoe might formerly obtain permission from the village to visit the reserves to procure quantities of *lakia* for the feast
262 which marked the conclusion of the work on the canoe. The birds were shared among the people of the village and the canoe afterward referred to as *vaka koi lakia*.

231 Birds were never kept as pets or decoys. When caught as a fledgling, a
223 bird was placed alive in a cone-shaped coconut-leaf basket (fig.16)[illegible] and transported back from the reserve therein. The basket with the bird was suspended from a tree near the cook house. The bird was fed with coconut flesh; a new basket was made when the bird grew bigger. When the bird matured, it was killed and eaten. Today a bird is occasionally kept in a small four-sided wooden box hung on a tree near the house. Its wings are broken to prevent escape. It is fed by the children and killed when mature. One man in Yato keeps two semi-wild *noa* birds tied by the leg to a log near his house. When they escaped one day and walked through the village, everyone ran before them with shouts of "Kai tangata!" (Man-eater). It was some time before the birds were recaptured and the village settled down again to normal routine.

223 1. Netting. The method of catching birds by use of the bird net (*tuuata*) is termed *makayi manu* (to encircle the bird with a net). (For technical details of the construction of the net, see p. 209).

1. [See p.140, category III-- analysis]